

## A Long Baroque Construction on the Dialectic



By Shomit Sirohi

### I. The Motifs of Dialectics in History and a Sartrean Rendition within Sirohianism

In fact Sartre argues that there is a process within history, which then becomes a totalisation of the process and this is many processes and many histories which then overlap and develop in fact as structures, long standing histories which though is also theological and in fact material which is also archaeological and many markets and finally the triumph of the world market unites different things, even small things, like learning to play a harmonica as a Jewish person.

In a sense Sartre is arguing life is simple things, and in a sense he means history is practice-inerte when in fact there is so much evidence of - need, which negates itself into hunger-thirst which creates basically a hospital - now in fact Sartre remains a structuralist - the influence of individuals is overcome by material forces itself which means that Fidel is a leader but Cuba is a long history he means he can reverse by revolution - this is praxis-inerte. Sirohi is much better, he simply thinks he will make a small change, and that changes history. The difference is a lack of understanding of the limits of revolution even by the practico-inerte of Algeria and finally even China. Sirohi is a Prophet, not even Iran succeeds, the true asymptote is democracy, and that is a bourgeois revolution with capitalism integrated and is a complex structure within structures and processes which then he can just say is fused, or democratic finally - everything about it is democratic - like a fused mass which then becomes series, indirect gatherings and so much of praxis-inerte bantering and foco talking that Cuba is the worst inhuman milleax.

### II. Sirohian affirmations with Cornel West

In fact Cuba is just a history, just a long history and is about the worst mistake of revolution, perhaps but is meant to be recorded history - just that praxis missing in Sartre's bourgeois subject - a difficult debate which is always both - bourgeois and revolutionary then - in fact which is the compromise I ask for. At one level a full failure, without brains, and at another level a true historical record of plantations being freed, and even black people being freed, but in fact in a long mess on its bourgeoisie.

Cornel West though argues, that in fact it is a Communist type of democracy which then fuses with modernism and has failed but is in fact going to determine its Mallorca for Sirohi - it should just be a cultural syntax which I call factual history - something like the deeper reflection process within Communism.

### III. Constructions of History - why we are not just sedimented history but living to change things and live free.

#### I.

Tableau processes within history – large tableaux called Europe and within it dialectical motifs which then is series, indirect gatherings which group into protests and can be broken by polices and is recent history in Madrid – Aldo Raine argues it is just that city-centric a debate – which then has enough dynamics.

Levels within a tableaux in India and America – why our histories are the poorest winning – which overcomes Algeria and China, even Cuba by freeing truly the poorest and adding race rights – which means it is authentic – but of course it is a complex set of events, truths, existence, and even forms of existentialism and processes which then is just existence being freed up for a VHI event – while in fact the whole process is sedimented history and culture, and coinage – even legal practices and in fact company dynamics of public-private types and typologies of labour struggles all of which is a complex fresco of in fact American Idealism lived.

## II.

Informal labour as the basis of corruption becomes in fact informal forms of labour which shifts to organised sector which in a certain sense is the bureaucratic state as structure, which is also an empirical structure but is actually a complex material structure of dialectical images at work in perfect method which shifts then to the same in capitals which finally means the speculative capital is Sirohi and that alone.

What then is structure – a complex simplicity – actually if Althusser was to intervene it is the onward march of structures, which then is a dimension of the problem – we are free, because of a mutation called revolution – and now structures take hold as Anderson argues – I am not interested in economic, cultural and free experiments of minds, I follow a structure called political structure which is integrated by all the social formational and mode of production aspects and has existence as a small freedom in fact which is just modernist and lived experience – but this then is one fact called – state and capital which then is in fact a structural configuration which has outlines in Unger – the mutation produced a perfect mix of Communism and liberalism.

## III.

Tableaux, portmanteaus, and frescoes and even formalisms and cultural choices – all of this is de-differentiation, re-differentiation and even finally the favourite anthem – postmodern culture as the essential point on free life – cultural logic as in fact economic logic which then is arcs after arcs of our simple lived experience of a short rupture which follows free life and all of that is the real overdetermined point – Sartre argues this fused a mass process with institutional complexity and even formal complexity in labour and dynamics of economic formalisms just means culture is in fact the correct nature of being free and anti-structure in fact.;